Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, OCTOBER 18, 1828. NO. 42.

ECCLESIASTICAL HISTORY.

History of Unitarianism.

We propose, in succeeding numbers, to give a brief and condensed sketch of the History of Unitarianism, particularly since the time of the Protestant Reformation. We know of no single book in the English language that contains a complete history of this kind. We hope, however, by collecting from all quarters, and gleaning from various publications, to furnish such a view as may be useful and interesting to those who at present are uninformed on the subject. We have thought that we could not introduce such a topic more favorably than by quoting from the Christian Disciple, an article, shewing the utility of such a history.

In considering the objections and charges that are brought against Unitarianism, it is surprising to find how few of them are derived from the Sacred Scriptures. The appeal is made to the Bible, it is true, but much oftener to popular prejudices and ecclesiastical history. Who is ignorant of the manner in which it is commonly opposed from our pulpits and in the pamphlets of the day? Odious names and epithets are attached to it. Much is said, without even a shadow of proof, of the hollowness of its principles, its want of vitality, and its latitudinarian tendencies. Suspicions are also cast upon the piety, sincerity and moral strictness of its professors. All the errours and extravagances of those, who have ever held the leading doctrine of the Unitarians, are charged more or less directly upon the whole body. Especially the obnoxious opinions, that are known to have been held by some of its distinguished advocates, but which had no necessary connexion with their belief in that system, are represented as essential to it. In fine, the imposing authority of numbers, influence and antiquity is set up against it; and men affect to look down upon it with contempt as "the reverie of a few moderns."

We admit that in our own section of the country, and among the more learned and respectable opponents of this doctrine, a change has taken place for the better in conducting the controversy. But we deceive ourselves if we suppose that this change has extended far or affected many. The great body of Trinitarians regard Unitarianism still as they always have done; oppose it *in the same way*, and bring against it the same objections. And it is to no purpose for us to say, that these objections are utterly unfounded—frivolous in the extreme. It is a fact that they do exist in the minds of thousands—exerting there a mighty influence, and contributing more than any other cause, or than all other causes together, to retard the progress of Unitarian views. How then are these objections to be removed? We answer, by giving a plain and full history of Unitarianism from the beginning of the world to the present time. The interests of truth call loudly for such a work, and in the present state of things we know of nothing that would do so much for the advancement and ultimate triumph of pure and undefiled religion.

Such a work would furnish us with a perfect answer to every one of the objections and charges hinted at above—an answer, which all could understand—an answer, which all would feel. The writer would show that Unitarianism, so far from being a delusion of yesterday, is a doctrine as old as the creation. He would show that it was laid at the very foundation of the Jewish religion, and has ever been held in the highest veneration by the serious and devout among that people. Neither would he disdain to notice that the wisest and best among the heathen philosophers, the Mahometans, and the ancient and pure worship of that wonderful people the Hindoos, all consent in this as a great and fundamental principle of natural religion. As he proceeded, he would illustrate in a thousand instances, and in the history of all religions, the strong propensity there is in a man to multiply the objects of his worship. He would show how distinctly, how frequently, and with what emphasis, the doctrine of the divine Unity is asserted by Jesus Christ and by his apostles. He would also prove, that this same doctrine was held by the mass of Christians with an undoubting faith, until after the Nicene Council at the beginning of the fourth century. He would also mark the gradual corruption of this doctrine—tracing its progress from the time of Justin Martyr, with whom it began, down to the time when the doctrine was wholly lost, along with almost every other important truth, in the ignorance and confusion of the dark ages. He would consider the causes of this corruption, and point out the true origin of the doctrine of the Trinity. He would show distinctly that it originated in an attempt of those who are called the Platonizing Fathers, to find in the New Testament the same fanciful notions of the divine essence, which they had found in the writings of their favorite philosopher—this attempt concurring with their desires to elevate as much as possible the character of the Saviour. After thus demonstrating the heathen origin of this doctrine—that it sprang from this desire to make the language of the Bible speak the dogmas of Plato—that it was the fruit of ural coalition between the gospel vain philosophy"—he would not ice the various circumstances, both moral and political, which conspired at that time, and have conspired since, to give ascendancy and permanency to this deep-rooted errour.

Passing over the dark ages, during which it was no discredit to Unitarianism to be forgotten, he would endeavor to do justice to those noble confessors, who stood forth at the Reformation to re-assert and maintain the absolute Unity of God. Here he would pause to consider the reasons and causes, which prevented the immediate and universal rejection of the doctrine of the Trinity by the first reformers.—It was an errour which had nothing to do with those impositions and oppressions of the church of Rome of which they complained, and was therefore the less likely to come into the general plan of their operations. It was also a speculative errour, and not a practical one, and for this reason was less likely to be detected. They could perceive *at once* the absurdity of believing, that the bread they were eating was real flesh; but it required some thought before they could perceive the source of the Trinity. The Trinity, too, they had always been taught from their earliest childhood, to regard as an awful mystery. Granting therefore that this doctrine had no real foundation, the peculiar reverence and awe which they must thus have contracted for it, are quite sufficient to account for its being retained long after the other errours of Popery had been abandoned;—especially when we consider its comparative inoffensiveness. Besides, we recollect that the point on which the early reformers were more sensitive than on any other, was this—the danger of bringing unnecessary odium on the Protestant cause by attempting too much in the beginning. The wisest among them were fully aware, that the Reformation, from its very nature, must be gradual and progressive; and that nothing could be hoped from a rash and uncompromising spirit on the part of its friends. This consideration alone, we may presume, kept many back who were otherwise secretly inclined to Unitarianism; and even those, who had actually adopted its sentiments, may have been prevented from avowing them, from a fear that such a disclosure would as yet be premature. "You know," says Melancthon in one of his Epistles, "that I always was afraid this controversy would break out. Good God! how much blood this dispute about the nature of the Logos and the Spirit will cause to be shed among our posterity. As for myself, I go to the very language of Scripture, which directs an invocation of Christ. This is to ascribe to him the honor of divinity, and is full of consolation; but curious inquiries concerning his nature are unprofitable."—We are also to be reminded that the Catholics were continually goading the Reformers with the objection, that they would never know where to stop; that they would split into a thousand factions, and give up doctrine after doctrine, until no doctrine would be left. In order to guard against this danger, and weaken the force of this objection, the Reformers thought it necessary to prescribe certain limits, beyond which they would not pass in their innovations; and the leading men among them seem to have entered into a sort of compact not to transgress these limits themselves, nor suffer them to be transgressed by others. The moment therefore that any one, more bold or more enlightened than the rest, presumed to go a single step beyond them, not only Catholics but Protestants too, fell upon him; and the general treatment he received from his Protestant brethren was even more severe, than that which he received from the Catholics; as the former opposed him not only as sinning against the truth, and against the state, but as bringing a great scandal on the Reformation. Who then can wonder that no more had the courage in the face of such an opposition to avow themselves Unitarians?—In addition to all this, we are likewise to remember, that the leading Reformers had their pride of opinion and their love of consequence. But if others were suffered to reform upon them, as they had reformed on the Catholics, they well knew that their opinions, and even their very names, would soon be forgotten. To prevent this they hastened to draw up their confessions and creeds, which they imposed upon their disciples in the most solemn manner—not as containing *their views* of Christianity, but as containing *the religion itself*, from which none were to be permitted to depart even in the minutest particular. These confessions and creeds, thus framed, thus imposed, and thus identified with Christianity, have come down to our times, and numbers still uphold them—some from ignorance, some from indolence, and some from conscientious scruples, some from a reverence for antiquity, some from a horror of innovation, and some from interest and policy. At any rate, however upheld, they have served to perpetuate many errors, and among the rest the doctrine of the Trinity.

Mystery.

The more mysterious, the more imperfect. That which is mystically spoken, is but half spoken. As darkness is, in comparison with light, so is mystery, in comparison with knowledge.

RELIGIOUS INTELLIGENCE.

Converts to Unitarian Christianity.

The two letters which we subjoin were published about a year since in the Christian Pioneer, print at Glasgow, in Scotland.

To the Editor of the Christian Pioneer.

Sir,

In the third number of the Christian Pioneer, I observe the following passage, in a letter by a Unitarian Christian, addressed to the Editor of the Edinburgh Star, *viz.* "Unitarians regard neither Dr. Priestley, nor Mr. Belsham, nor Mr. Lindsey, nor any uninspired teacher, as their master; but, Jesus they receive as their leader, in his steps they desire to walk, and to his instructions they submit with unlimited deference." This has led me to presume, that Unitarian Christians are taxed with having renounced the doctrines of the Gospel, and adopted those of Priestley and other writers on that side of the question; or at least, that the writings of these men have biassed the minds of those professing Unitarianism. Now, Sir, I can solemnly declare, that there is one individual, whose mind has not been influenced by the writings of any man (those of the New Testament excepted,) for the best of all possible reasons, that, before the commencement of the Christian Pioneer, I had read none of the writings on either side of the controversy. I became, when a youth, an alien from the religion of my fathers, the Kirk of Scotland, chiefly on account of the doctrines which it declared the Gospel taught. I considered, also, the Unitarian in no other light, than that of an enthusiastic sectary. But after hearing two or three lectures from the very able Unitarian Pastor, whom it is the happiness of the Glasgow Congregation at present to possess, I was induced, from his repeated injunctions to that effect, *to search the scriptures* for myself. What, Sir, were my emotions, when in place of the doctrine that formerly made me reject the Bible,—of One Person of that mysterious Three in One, appeasing the wrath of another of the Three, by yielding himself a sacrifice, to preserve the whole race of man from condemnation everlasting,—I found that "All things are of God, who hath reconciled *us* to himself by Jesus Christ,"—"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. v. 18, 19. How shall I describe the altered sentiments of my mind, when, instead of the doctrine of the Father, Son, and Holy Ghost, and these Three being One God, the same in substance, equal in power and glory,—I found that, "when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself *be subject* unto him that put all things under him, that God may be ALL IN ALL." 1 Cor. xv. 27, 28. And, above all, what was my gratitude to God, when I discovered that these passages only re-echoed the teaching of Jesus and his Apostles. I have thus shown, that the Bible, and the Bible only, has made me a Unitarian; and if Unitarianism has not to boast of making a convert from the (as it is called) Orthodox faith, it has at least the consolation of having withdrawn from the paths of Infidelity, one who is happy in the progress he has already made, in the knowledge of the Truth, as it is in Jesus.

I hope this simple statement of facts may be of service to my fellow-creatures, though I am but a plain unlettered man, and its having nothing to recommend it but its truth.

I am, Sir, Your most obedient Servant,
Bridgeton, 5th Dec. 1826. J. B.

To the Editor of the Christian Pioneer.

Sir,—

The instance of the triumph of truth, over the prejudices of education, and the influences of family connexion and friendship, which I have to relate, will, I hope, be acceptable to you and your readers. I was born of Episcopalian parents; I was brought up under Congregational auspices; my religious principles were imbibed from the Assembly's Catechism; and I have been, till within the last few months, one of the boldest maintainers of the doctrines of Calvin. The minister I have always sat under, from my earliest recollection, has been a respectable and respected Independent; he has been my my most intimate friend; his eye has been over all my paths, moral and literary. By him, in fact, I was first led to observe the beauties of literature; and by him I was watched over and nourished as the object of his fondest hopes. The Assembly's Catechism I committed to memory at the Sabbath-school, under his direction. I have long been a teacher there—a firm believer in the proper deity of the Son of God, and a bitter detester of all that bore the name of Socinianism, justly or unjustly. Early in life I had been horror-stricken by the perusal of Macgowan's Monitor, and from that period had formed a determination which I have till lately kept inviolate, to adhere most tenaciously to the Trinitarian creed.

About three months ago, a highly valued friend, who is of the Unitarian persuasion, put into my hands some numbers of the Christian Pioneer, to which I promised to give a candid reading. I did so, and endeavored to answer its reasonings against the deity of Christ. I thought I had done this effectually, but only provoked further discussion. By degrees I began to find that the Trinitarian doctrine stood upon a sandy foundation, and could not be supported by reason or Scripture. The chief point at which I made a stand, was the doctrine of vicarious satisfaction—that I gave up last. How (said I) can a sinner be saved, if the Unitarian system be true? What Saviour does it provide him? Is it absolutely necessary to give up the redeeming blood of the Lamb—the efficacious death of the Cross? Supposing Christ to have been, as the Apostle Peter declares, "a man, approved of God," could he not as well by the appointment of the Almighty, have reconciled the creature to the Creator, as Moses by the appointment of the same Being, could make a dry passage for Israel through the Red Sea, or the Brazen Serpent heal the bitten Israelites? Nicholson's Encyclopedia, under the head Unitarians, satisfied me even on this subject. I read it again and again; and at the same time commenced a careful re-perusal of the Scriptures.

I strove as much as I could against the Unitarian system—endeavored to convert my opponent—and first read to overthrow the Divine Unity, having constant recourse to the Scriptures at the same time with the Pioneer and Nicholson's work. I examined every text there referred to, till at length, as far as I have yet studied the subject, my pre-conceived opinions have bowed before the truth of Unitarianism.

I am, Sir, Your sincere Friend,
and Well-wisher. J. S.
Whittlesey, Isle of Ely, 11th June, 1827.

MISCELLANY.

Religious Liberty.

In Judge Story's eloquent Centennial Discourse, just published in this city, we find the following just and noble sentiments on the subject of religious liberty. They are what we might expect from so intrepid an advocate of the right of private judgment and free inquiry. They should be read and pondered by every individual. We wish to see such views spread over the whole face of the land. Their diffusion will be one of the best safe-guards of our civil and religious freedom,

It has been said, that our forefathers were bigoted, intolerant, and persecuting; that while they demanded religious freedom for themselves, they denied it to all others; that in their eyes even error in ceremony or mode of worship was equally reprehensible with error in doctrine; and, if persisted in, deserved the temporal punishments denounced upon heresy. Mr. Hume* has dwelt with no small complacency upon the fact, that the Puritans 'maintained that they themselves were the only pure church; that their principles and practices ought to be established by law; and that no others ought to be tolerated.'

I am not disposed to deny the truth of the charge, or to conceal, or to extenuate facts. I stand not up here the apologist for persecution, whether it be by Catholic or Protestant, by Puritan or Prelate, by Congregationalist or Covenanter, by Church or State, by the Monarch or the People. Wherever, and by whomsoever, it is promulgated or supported, under whatever disguises, for whatever purposes, at all times, and under all circumstances, it is a gross violation of the rights of conscience, and utterly inconsistent with the spirit of Christianity. I care not, whether it goes to life or property, or office, or reputation, or mere private comfort, it is equally an outrage upon religion and the unalienable rights of man. If there is any right sacred beyond all others, because it imports everlasting consequences, it is the right to worship God according to the dictates of our own consciences. Whoever attempts to narrow it down in any degree, to limit it by the creed of any sect, to bound the exercise of private judgment, or free inquiry, by the standard of his own faith, be he priest or layman, ruler or subject, dishonors so far the profession of Christianity, and wounds it in its vital virtues. The doctrine, on which such attempts are founded, goes to the destruction of all free institutions of government. There is not a truth to be gathered from history more certain, or more momentous, than this, that civil liberty cannot long be separated from religious liberty without danger, and ultimately without destruction to both. Wherever religious liberty exists, it will, first or last, bring in, and establish political liberty. Wherever it is suppressed, the church establishment will, first or last, become the engine of despotism, and overthrow, unless it be itself overthrown, every vestige of political right. How it is possible to imagine, that a religion breathing the spirit of mercy and benevolence, teaching the forgiveness of injuries, the exercise of charity, and the return of good for evil; how it is possible, I say, for such a religion to be so perverted, as to breathe the spirit of slaughter and persecution, of discord and vengeance for differences of opinion, is a most unaccountable and extraordinary moral phenomenon. Still more extraordinary, that it should be the doctrine, not of base and wicked men merely, seeking to cover up their own misdeeds; but of good men, seeking the way of salvation with uprightness of heart and purpose. It affords a melancholy proof of the infirmity of human judgment, and teaches a lesson of humility, from which spiritual pride may learn meekness, and spiritual zeal a moderating wisdom.

Let us not, then, in examining the deeds of our fathers, shrink from our proper duty to ourselves. Let us not be untrue to the lights of our own days, to the religious privileges, which we enjoy, to those constitutions of government, which proclaim Christian equality to all sects, and deny the power of persecution to all. Our fathers had not arrived at the great truth, that *action*, not *opinion*, is the proper object of human legislation; that religious freedom is the birthright of man; that governments have no authority to inflict punishment for conscientious differences of opinion; and that to worship God according to our own belief is not only our privilege, but is our duty, our absolute duty, from which no human tribunal can absolve us. We should be unworthy of our fathers, if we should persist in error, when it is known to us. Their precept, like their example, speaking as it were from their sepulchres, is to follow truth, not as they saw it, but as we see it, fearlessly and faithfully.

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While, then, we joyfully celebrate this anniversary, let us remember, that our forefathers had their faults, as well as virtues; that their example is not always a safe pattern for our imitation; but sometimes a beacon of solemn warning. Let us do, not what they did, but what with our lights and advantages they would have done, must have done, from the love of country, and the love of truth. Is there any one, who would now for a moment justify the exclusion of every person from political rights and privileges, who is not a Congregationalist of the straitest sect in doctrine and discipline? Is there any one, who would exclude the Episcopalian, the Baptist, the Methodist, the Quaker, or the Universalist, not merely from power and Christian fellowship, but from breathing the same air, and enjoying the same sunshine, and reaping the same harvest because he walks not in the same faith, and kneels not at the same altar with himself? Is there any one, who would bring back the by-gone penalties, and goad on tender consciencies to hypocrisy or self-destruction? Is there any one, that would light the faggot to burn the innocent? that would stain the temples of God with the blood of martyrdom? that would cut off all the charities of human life, and in a religious warefare, arm the father against the son, the mother against the daughter, the wife against the husband? that would bind all posterity in the fetters of his own creed, and shipwreck their consciences? If any such there be, whatever badge they may wear, they are enemies to us and our institutions. They would sap the foundations of our civil as well as religious liberties. They would betray us into worse than Egyptian bondage. Of the doctrines of such men, if any such there be, I would say with the earnestness of the apostolical exhortation, 'Touch not, taste not, handle not.' If ever there could be a case, in which intolerance would rise almost into the dignity of a virtue, it would be, when its object was to put down intolerance. No—let us cling with a holy zeal to the Bible, and the Bible only, as the religion of Protestants. Let us proclaim with Milton, that 'neither traditions, nor councils, nor canons of any visible church, much less edicts of any civil magistrate, or civil session, but the Scripture only, can be the final judge or rule in matters of religion, and *that only in the conscience of every Christian to himself*.' Let us inscribe on the walls of our dwelling houses, in our temples, in our halls of legislation, in our courts of justice, the admirable declaration of Queen Mary (the consort of William the Third,) than which a nobler precept of wisdom never fell from uninspired lips—'It is not in the power of men to believe what they please; and therefore, they should not be forced in matters of religion contrary to their persuasions and their consciences.'*

* 9 Hist. Collect. 251.

Controversy.

The following excellent remarks on Controversy are taken from the Introduction to Dr. Mayhew's 'Observations.'

There are some men who write, and others who read, controversy, merely from a wrangling disposition; without any regard to truth, right, or the importance of the matters contested. That this is a turn of mind unbecoming a Christian, and even a man, needs not be said. Others have an utter dislike to all disputes relative to the subject of religion, because they are sceptics; thinking there is nothing of this kind worth disputing about. Only thus far they are fully persuaded, that it is a pity the

* 6 Hume's Hist. 164.

world should be disturbed, by such trifling debates, in the peaceable pursuit of pleasure or of solid gain; very gravely condemning all disputants as quarrelsome people that would set the world in a flame, and making no small merit of their own indifference to all religion in general. A third sort are those good men, who sincerely love and practice religion themselves; but yet are such great lovers of peace, of such a timid make, and so apprehensive of the bad effects of contention, that they think it best never to enter into debates on religion, or any thing relative to it, on any occasion; and condemn those who do so, as at best imprudent, ill-advised persons.

But, surely there may be just and sufficient cause for disputing, if religion itself is of any great importance. We are enjoined to contend earnestly for the faith: nor are even the means, modes, and circumstantials of religion, wholly unworthy in all cases to be the subject of controversy. The epistles of the apostle Paul, who would not have the Gentiles troubled about circumcision, or other Jewish rites; and exhorted them to stand fast in their liberty, instead of submitting to any yoke of bondage, sufficiently evince this. And if the good, peaceable gentlemen who were mentioned above, are left to exercise their own liberty and discretion, either to read or not read disputes; one would think they should allow others the like liberty and discretion as to writing: no one will compel them to read, contrary to their inclination.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 18, 1828.

To Patrons and Correspondents.

On some of the mail routes, the Register, for a few weeks past, has probably failed to be received by the usual early mails. This has been a subject of great regret to the editor, and in justice to himself, as well as by way of apology to subscribers, he feels it a duty to state, that the failure has been owing to several weeks of severe illness, by which he has been necessarily withdrawn from the superintendence of his affairs. It is hoped and believed that this inconvenience will now be remedied.

Correspondents whose letters have not been promptly answered, will attribute the delay to the cause mentioned above.

Harvard University.

By the catalogue of the Officers and Students of Harvard University, for the academical year 1828—9, it appears that there are now 401 students at the University, viz:—

GRADUATES.

Candidates for the Ministry	17
Theological Students	33
Students attending Medical Lectures	81
Law Students	6
Resident Graduates	6
	146

UNDERGRADUATES.

Seniors	60
Juniors	47
Sophomores	69
Freshmen	74
Students not candidates for a Degree	5
	255

The friends of the College have reason to rejoice at its present flourishing state. Unwearied efforts have been made for a few years past by the Orthodox clergy and editors to injure the reputation of the college, and to prevent parents from sending their children thither. The calumnies of "Hollis" are sufficiently notorious. The Church Register, an Episcopal journal, published in Philadelphia, and the Inquirer, published at Amherst in this state, have likewise distinguished themselves in this pitiful warfare against the first literary institution in the country. The attack of the Inquirer is the more inexcuseable and ungenerous, if it be true, as we understand it is, that it was made by the Professor of Rhetoric at Amherst College, himself too a graduate at Harvard. A writer in the Old Hampshire Post inflicted upon the assailant a merited reproof.

Fourteen individuals have recently entered the Theological School, thus affording a prospect that the increased demand for Unitarian ministers may be supplied, partially at least, at no distant period.

Progress of Unitarianism.

We have frequently given statements of the prevalence in different states of the union, of those generous and liberal views of Christianity embraced by Unitarians. We have recorded several instances of the establishment of flourishing Unitarian societies in the State of Maine. We have now the satisfaction of naming another instance of the same kind, in the following account of a Dedication, from the Kennebunk Gazette.

Dedication at Belgrade, Me.

On Thursday, the 11th inst. the meeting house recently erected in Belgrade, in the state of Maine, was solemnly dedicated to the worship of God. Introductory Prayer, by Rev. Mr. Farmer, of Cambridge; Reading of the Scriptures, by Rev. Mr. Brimblecom, of Norridgwock; Dedicatory Prayer, by Rev. Mr. Hutchins, of New-Portland; Sermon, by Rev. Mr. Wells, of Kennebunk, from John, viii. 31, 32; Address to the Society by Rev. Mr. Drew, of Augusta; Concluding Prayer, by Rev. Mr. Brimblecom; Benediction, by Rev. Mr. Hutchins. "The house," says the Augusta Patriot, "was filled to overflowing—insomuch that many were unable to obtain seats or even standing places, except without the windows, where provision was made for their accommodation. The Sermon was able and interesting, and well received by the audience, who listened to it with deep attention."

Fatherless and Widow's Society.

We regard this as one among the many interesting and meritorious charities of our city. The public anniversary meeting was held on Sabbath evening last, in the Congregational Church in Federal-street. An eloquent discourse was delivered to a very crowded house by the Rev. Mr. Gannett, from Job, xxix. 12, 13.

"Because I delivered the poor that cried, and the fatherless, and him that had none to help him; the blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy."

After sermon a collection was taken for the benefit of the Society, amounting to nearly $240.

Sunday Evening Lectures.

We understand that a course of Lectures, designed chiefly for the young, is to be delivered on Sunday evenings, at Rev. Mr. Ware's and Rev. Mr. Motte's churches, alternately. The first lecture will be preached to-morrow evening, at Mr. Ware's church, at 7 o'clock.

PARAGRAPHS.

Party Spirit. In this world, in this great infirmary, among other distempers with which poor mortals are afflicted, is an intemperate zeal, or a spirit of party, which, when it arises to a certain pitch, is not to be restrained by the gentle bands of reason; they are broken asunder, as a thread touched with fire. The imagination then plays her part, and raises an ugly phantom, and the man spends his rage upon it, and sometimes by mistake strikes at his friend.

Pure Christianity. The more simple and unexceptionable a religion is, the dearer will it be to those who understand it, and know what it is to enjoy it. In such a religion charity would be a gainer, and faith would be no loser, and it would be an easier task to satisfy doubters, to bring over infidels and to re-unite believers. Before the Jews shall be converted, and the Gentiles flow into the church, it is reasonable to suppose, that in the Christian world there will be more harmony, more mutual compliance and forbearance, than at present is to be found.

The virtuous poor to be encouraged. It is much to be wished, that more effectual methods could be contrived to suppress vice and to assist the willing, and to compel the unwilling, to earn their bread honestly in the days of their youth and strength, and thereby to secure the peace of civil society, and to save from ruin so many poor creatures, of whom it is hard to decide, whether they be more wicked, or more miserable, and whose crimes it would be far better to prevent than to punish. If we could do any thing to remove or to diminish these dreadful evils, moral and natural, the love of God and of man would be our reward. But these are things which perhaps are reserved for another generation.

Catholicism. Polite learning, or humanity, helps to open and enlarge the mind, and to give it a generous and liberal way of thinking, not what is vulgarly termed 'free-thinking,' and belongs to vulgar understandings. Learning has a lovely child, called moderation, and moderation is not afraid or ashamed to show her face in the theological world; the number of her friends is increased, and, whilst our civil constitution subsists they are in no danger of being sewed up in a bag with a monkey, a viper, a wit, and a free-thinker, and flung into the next river. That 'liberty of prophesying' may prevail, and that 'profane licentiousness' may be restrained, are wishes which should always be joined together.

What makes a man a Christian. 'And now if men will say I persuade to indifferency, I must bear it as well as I can. I am not yet without remedy, as they are; for patience will help me, and reason cannot cure them.' The words are borrowed from a pious, ingenious, learned, charitable, and sweet-tempered bishop, who, with a noble candor and generous openness, pleads the cause of 'liberty of prophesying,' and who never was censured for it by any man worth the mentioning, though probably he was reviled by those who called 'Tillotson an Atheist.' If these two excellent prelates, and Erasmus, and Chillingworth, and John Hales, and Locke, and Episcopius, and Grotius, and many who shall not be named, had been contemporaries, and had met together *freely* to determine the important question, 'What makes a man a Christian, and what profession of faith should be deemed sufficient,' they would probably have agreed, notwitstanding the diversity of opinions which they might all have had on some theological points. There have been others indeed, who on such an occasion would have given us an ample catalogue of 'necessaries,' the inference from which would have been, that it must needs be a very learned, and a very subtle, and a very ingenious thing to be a good Christian: for some of these 'necessaries' are of so refined a nature, that the understanding can hardly lay hold of them or the memory retain them.

Union among Christians. Some of the best defenders of Christianity, down from Origen, (no saint, it seems, but worth a hundred and fifty saints who might be mentioned,) have been unkindly used and traduced by injudicious Christians, for a harder epithet shall not be given to them. 'Sirs, ye are brethren; why do ye wrong one to another?' Even civil war has ceased, when the common enemy has been at the door, and mad factions have joined to repel him, and to crown the deserving with laurel garlands; but Christians, when besieged by powerful and formidable infidels, have found leisure and stomach to contend, whether the light which shone about Christ at his transfiguration was created or uncreated.

Controversy. Authors should avoid, as much as they can, replies and rejoinders, the usual consequences of which are, loss of time, and loss of temper. Happy is he who is engaged in controversy with his own passions, and comes off superior; who makes it his endeavor that his follies and weaknesses may die before him, and who daily meditates on mortality and immortality.

Mental Slavery. The following Decree was made in France A. D. 1620.

'I swear and promise before God and this holy assembly, that I receive, approve, and embrace all the doctrine taught and decided by the national synod of Dort.—I swear and promise that I will persevere in it all my life long, and defend it with all my power and never depart from it in my sermons, college-lectures, writings, or conversation, or in any other manner, public or private. I declare also and protest, that I reject and condemn the doctrine of the Arminians, because &c.—So help me God as I swear all this without equivocation or mental reservation.'

They should have prefaced the Ordinance: 'It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things which follow,' &c.

To compel any one to swear that he will never alter his opinions about controversial divinity, is a grievous imposition. It might have made some unstable men go over to popery out of resentment, and say, 'If I must surrender my body, soul, sense, and understanding, the church of Rome shall have them, and not you.'

It is to the honor of true religion, that it is a reasonable service; that it requires of us no rigorous austerities, or superstitious mortifications.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Prophecy.

In former communications I have shewn that the foreknowledge of the Deity is perfectly consistent with the moral liberty of his creatures and that foreordination is the consequence of this foreknowledge, in the manner therein explained. I come now to the subject of *Prophecies*. It follows, as a matter of course, that any being who foreknows what train of events will happen at any future time, however distant, may declare the fact that they will happen, at any period *anterior* to their occurrence. This declaration, is prophecy or prediction, and may be made by the agency of men divinely inspired for that purpose or in any other way which it may please the Deity to adopt. These prophecies have been made at different periods of the world, for the purpose either of furnishing additional attestation of the truth of some revelation which was to be accompanied by their fulfilment; or as affording evidence of the general and constant superintendence of Providence over the universe, since nothing can happen without the divine permission.

Prophecies, from their *very nature*, must be either *unknown* to the persons who are to assist by their agency in their fulfilment, or, if known to them, be clothed in such language as to leave it a matter of ignorance how they are to be fulfilled, and that themselves are to be instrumental in fulfilling them. It follows then, that it is a matter of utter impossibility for any one to discover in any way, *beforehand* how they are to be fulfilled, and that the fulfillment itself can be the only way of explaining the prophecy. The accuracy of these remarks will appear from the following considerations.

The fulfilment of prophecies is effected by the *moral* actions of men no less than any other transactions in which they may be concerned—by actions for which they are held accountable, and made the subjects of reward or punishment. Now if the *manner* in which prophecies were to be fulfilled was to be known *previously* by those who should take a part in their fulfilment, it would destroy altogether their free agency in regard to them, and of course their accountability. For they would either consider themselves as under a Divine injunction from the prophecies themselves, to pursue that course which would effect their fulfilment, and so instead of incurring any guilt from their conduct, be in fact serving God and executing his commands—or else omit altogether to take those steps which the fulfilment of them required, from the apprehension of committing a crime and incurring the punishment consequent upon it; and in this case the prophecy would either not be fulfilled, or they would be compelled by some *irresistible* influence to assist in its fulfillment, and so, not be *free agents*, and of course not subject to reward or punishment for the then conduct.

And the foregoing views of this subject do not at all militate with the benevolence of the Deity or the moral liberty of his creatures. It is not necessary for the purpose to be effected by the fulfilment of any prophecy that the *manner* of its fulfilment should be known beforehand. Its purpose is effected by its *fulfilment*, and not by the manner of its fulfilment being known previously. And so long as the Deity does not exercise any compulsory force over his creatures in obliging them to pursue that conduct which will tend to the fulfilment, their *ignorance* of the fact, that they are actually employed at the time in fulfilling a prophecy made by him, does not at all destroy their free agency in regard to it. That he does *not* exercise this compulsory force, I have shewn in former communications in explaining the perfect consistency and harmony existing between the attributes of foreknowledge and foreordination on his part, and moral liberty on the part of man.

From the preceding remarks, it will be clearly understood why it is, that prophecies are clothed in language so highly *metaphorical* and *ambiguous* and how perfectly vain it is, to attempt an interpretation of them by giving them a perfectly *literal* or indeed *any* construction anterior to their fulfilment.—That they were not intended to be understood beforehand, is evident, as well from the very fact of this kind of language being used, as from the foregoing considerations—for there is no reason for such language being employed except purposely to conceal the manner of their fulfilment, until it had taken place.

To illustrate the foregoing reasoning suppose the prophecies relating to Jesus Christ in the Old Testament had been clothed in such language as clearly to designate him beyond all manner of doubt, as soon as he should make his appearance among the Jews. It is perfectly evident that either he or they could not have sustained their respective characters in the events of that period. If the prophecies relating to him had been so explicit and precise as to convince them without the exercise of any reasoning, that he was their promised Saviour, to fulfil them, they would either have considered themselves as directed by heaven to persecute and crucify him, by the prophecies themselves, and so instead of being the objects of Divine wrath for so doing, to be in fact discharging their duty and the objects of Divine complacency—or else they must have been operated upon by some supernatural force for this purpose, and so lose their free agency and of consequence, not be the subjects of reward or punishment. And in either case, the effect of his example and his sufferings would have lost their chief efficacy, since instead of their being a return of good for evil, forgiveness for injury and benevolence for cruelty, he would be merely submitting to a fate in which both he and his enemies were alike acted upon by a supernatural influence, which neither could control or resist. Both would have been mere *machines*, acting the part assigned to them and so neither meritorious nor criminal.

This however is altogether different from the fact. Both parties were moral agents, acting according to their own will and pleasure, though at the time same fulfilling the designs of heaven as contained in the prophecies concerning them. And the one was punished and the other rewarded as having conducted in a manner to *deserve* the one and the other recompense. M. N. S.

Boston, Oct. 16th, 1828.

Mr. Reed,—

Within a few days past, a circular pamphlet has been left at the stores and countinghouses of the merchants of this city, the object of which, it appears, is the collection of funds, to aid in the moral and religious improvement of seamen. Having received one of these circulars, I felt highly gratified with the idea of raising this useful, though neglected class of men, to a moral elevation in society which unhappily they as a body have never yet attained, and proceeded eagerly to examine the plan and views, which this pamphlet should unfold in the premises—but alas, I soon found it to be, but another proof of the exclusive and unchristian disposition of those who so modestly assume all the religion and all the piety of the world. They have here called upon the sympathy and benevolence of the "Christian public" in aid of a society, after a complete organization, by the choice of a President, Vice President, Secretary, Treasurer, and twelve directors all of whom, are taken from the ranks of those whose "imperious duty" obliges them to denominate as the "enemy" all those who hold less bigoted notions on religious subjects than themselves. They have also adopted a constitution or code of regulations consisting of eight articles, the second of which provides that "the society shall furnish *evangelical* ministrations for seamen and employ such other means for their spiritual and temporal welfare, &c." and farther to make this certain; in the eighth article it is decreed that this "second article shall be unalterable; as it embraces fundamental principles, &c."

With what propriety have they thus armed, come before a commmunity of men, whose spiritual character and aid they despise, to implore their pecuniary aid, "they will take our money but not our preaching"—for the ten years in which, a meeting for seamen has been instituted how many times, have the liberal clergy been allowed to enter their desk? notwithstanding, we believe that not a little of the funds they have received, was obtained of some of the laymen of that faith which they contemn.

We hope that the liberal of our community, who are so in doctrine as well as in purse—will bear in mind, (when called upon as it is intimated they will be) that the object of aiding the seamen can be full as well advanced by those who make less pretension to exclusive sanctity and holiness, and that ere long we hope such an enterprize may be commenced, upon enlarged and liberal principles. Mercator.

OBITUARY.

For the Christian Register.

Died, in Hingham, Mr. Henry Beal, aged 23, a graduate of Harvard College, 1825.

In the death of this young man, we find a solemn and timely lesson. As his father died when he was but a few weeks old, he grew up with the feeling of responsibility which belongs to the head of a family; and if his dying father could have made his infant mind understand the recommendation, "*Behold thy mother*," he could not have proved a more dutiful son. His talents were various. His willingness to help others was seen in his prompt attention to any duties imposed on him by his numerous friends. In his preparation for the practice of medicine, he took a deep and increasing interest. He studied with diligence, and with the desire of being useful. He would have received his medical degree in a few weeks, had his health been so far prolonged; but an All Wise Providence had ordered otherwise, and he was only permitted, like the prophet, to view from the elevation he had attained, the promised land of his hopes.—It is not for the thoughtless eye which reads this fact, to estimate his emotions, who sees all his youthful prospects withering and dying around him. There is nothing but religion which can meet the wants of such a crisis; and such was the force of this young man's Christian principle, that he bowed with a most tender sensibility, yet profound submission, to the will of God. However dark the threatening cloud seemed, which was over him, religion could dissipate it, and could place a rainbow of hope upon the skirts of the departing storm. His last days wore that calmness of feeling and elevation of soul, which foretold his triumph. He considered God as "Love."—Unbounded, unchangeable benevolence, armed with irresistible power, and acting under the direction of infinite intelligence, was the conception he formed of the Deity. He regarded Jesus Christ as the "Son of God," and thought him the Saviour of mankind by preserving them from error and vice, and by raising them to all the sublimities of truth and all the inspiration of hope. At the last moment, he said with a most firm tone, "*Father! into thy hands, I commit my spirit.*"

For the loss of such a son and brother, we would offer our sincerest condolence, though it but measures anew the irreparable loss they have sustained. The great moral lesson of such a death will fail of its purpose, if those of his age do not take warning, and have the lamp of religion within them trimmed and burning. Are there not many at this age who think that the demands of Christianity may be defered? Are there not those who neglect public worship, and pass days and weeks without reading the Sacred Scriptures? Let such take warning; and hear the recommendation with the emphasis given to it from the world of spirits. Let them *now* make that preparation for death, which cannot be made too early.

Died, in Cambridge, Sept. 19th, 1828, Rev. John Mellen, aged 76.

In noticing the death of one, who, through a long life, sought to promote the best interests of his fellow men, and to adorn the doctrine of Jesus Christ, we feel that we are conferring a benefit upon the living, rather than an empty honor upon him, who now, needs not the poor honors of earth.—We would hold up the example of one, who made religion the rule of his practice, the guide of his life. We would speak of one, who not only pointed out to others the path of duty, but was himself the first to walk therein—of one, who, under all the trials of life, ever maintained that cheerfulness of mind, which has for its foundation, an unshaken trust in God.

Mr. Mellen was graduated at Cambridge in the year 1770. In the course of a few years, he was elected tutor in the University and continued in the faithful discharge of the duties of this office for three years, when he received a call to settle at Barnstable as the minister of that town. Here he remained for 17 years, an efficient and devoted laborer in the cause of truth; and upon his separation from his people, carried with him their sincere regrets at his departure and their earnest wishes for his happiness.—Nor did his interest in them cease, when his connexion with them had terminated; but, to the latest period of his life, he was wont to speak of them with the kindest solicitude. Not long after his return to Cambridge, he was called to experience one of the severest afflictions, which can befall one whose life had been passed in literary pursuits. His eyes became diseased, and after suffering a painful and tedious operation, in hope of recovering his sight, he was at last left in hopeless darkness. But though the beauties of the external world were hidden from him, though he could no longer pursue those investigations in *which* he had taken so much pleasure, *he* was never known to murmur—he had learned to look forward with the eye of faith, to a brighter world beyond the present—to the time when truth should be presented to his mind, unmixed with human error. Though he could not now take the same part in the active duties of life, which he had before taken, he did not suffer himself to become indifferent to the feelings and interests of others. He was ever ready to impart the counsel of sound and well balanced mind to those who sought his advice. He never seemed to feel that his peculiar situation exempted him from the obligation to be useful—he well knew that the sincere Christian may do much for the cause of religion, by showing to the world that it has power to give support under affliction, and fulness and equanimity in the

Those whose privilege it was to know him, especially in the latter period of his life, will not soon forget the faithfulness with which he discharged this duty—they will remember him as a living witness of the efficacy of Christian faith. I may now repine—he used to say—"I may now repine at the loss of my sight, let me rather be grateful to God that it was spared to me so long." Such was the spirit which this good man exercised under his own trials and inculcated upon others who were suffering under the calamities of life. Mr. Mellen was ever desirous of maintaining sober, temperate and enlightened views of religious truth—he was a man of liberal mind and never backward in a firm resistance to what he believed to be an encroachment upon *liberty of* conscince. He took great *pleasure* in the discussion of subjects connected with theology, and though he was firm in his own peculiar views, he did not forget to exercise that candor, which was due to those who differed from him in opinion. But always loved, rather to regard religion as the handmaid of peace and the guide to holiness of life, than to look upon her as she is girded for the lists of controversy.

To those who were associated with him in the tender relations of domestic and social life, he endeared himself by the kindness of his disposition and the affectionate interest which he maninfested in their welfare and happiness, while his habitual cheerfulness, threw a charm over his manners and conversation, which did not fail to attract to him the hearts of all who knew him. It may with truth be said of him, that he lived not to himself, neither died to himself; for, when living, the light of his virtues shone out brightly before his fellow men, and now that he has gone from us, that light is not quenched;—he has left behind him his example; may we strive to follow in his steps and may our last end be like his—for his end was peace. *Centinel.*

RELIGIOUS INTELLIGENCE.

It appears by recent public papers that "The Board of Visiters of the Theological Institution at Andover, after sixteen days hearing of testimony and arguments of counsel, on the appeal of the Rev. Dr. Murdock from the act of the Trustees removing him from the office of Professor in said Institution, have unanimously decided, that they find no cause for reversing the decision of the Trustees."

The following was communicated for the Daily Advertiser of Monday, by way of reply to an article that had been copied into that paper from the Newburyport Herald:

Mr. HALE—In your paper of Monday I observed an article from the Newburyport Herald, giving a highly coloured, incorrect and improper statement of the case of Dr. Murdock, which has lately been under examination fifteen days at Andover.—The writer of this has the best authority for saying that no such case as there stated *was or can be* proved against Dr. M. He is also authorised to state, that if the judgment of the Visiters should be against Dr. M. the case will be carried to a higher tribunal for a final decision, and until such decision is given, it is most obviously improper to publish any party statement of the facts in the case, or the views of the parties respecting them.

Andover Institution. We noticed last week an anomalous kind of court then in session at Andover for the trial of Dr. Murdock, on an appeal to the Board of Visiters from the decision of the Trustees. It is understood that Dr. Murdock was charged before the Trustees with an incompetency to perform the duties of his office, and of holding heretical opinions. Dr. Murdock has long held a high rank among the scholars of our country, and the probability is that he was removed from office principally for difference of opinion from the other professors. Many of our readers may recollect, that a few years since a learned Doctor in Divinity, in a sermon before an Ecclesiastical Convention, cautioned his brethren to beware of the heresy of a learned Professor in Divinity—an allusion to an able discourse just then published on the atonement, by Dr. Murdock.

The Theological Seminary was founded in 1808, and went into operation under the direction of the Trustees of Phillips Academy, which was founded in 1778. The charter of the Academy contained a provision for the establishment of a Theological Department of instruction.—The founders of the Seminary enjoined it upon the "Trustees and their successors in office," that it should "be forever conducted and governed" according to the principles and regulations which they unitedly adopted and ratified as the Constitution. The most important of these principles we shall now notice, from an examination of the documents in our possession.

The first article of the Constitution expressly states, that the Seminary shall be open to Protestants of every denomination, who are to be instructed in Natural Theology, Sacred Literature, Ecclesiastical History, Pulpit Eloquence, and Christian Theology. "Under the head of Christian Theology shall be comprehended Lectures on divine revelation; on the inspiration and truth of the old and new Testaments, as proved by miracles, internal evidence, fulfilment of prophecies, and historic facts; on the great doctrines and duties of our holy Christian Religion, together with the objections made to them by unbelievers, and the refutation of such objections; more particularly on the revealed character of God, as Father, Son, and Holy Ghost; on the fall of man and the depravity of human nature; on the covenant of grace; on the character, offices, atonement, and mediation of Jesus Christ; on the character and offices of the Holy Spirit; on the Scripture Doctrine of regeneration, justification, and sanctification; on evangelical repentance, faith, and obedience; on the nature and necessity of true virtue and gospel holiness; and on the future state, the immortality of soul and body, and the eternity of future rewards and punishments, as revealed in the gospel," &c.

Every Professor in the Seminary is required to be a Master of Arts, a member of some Congregational or Presbyterian church, and a man of sound and orthodox principles in Divinity, "according to that form of sound words," "the Westminster Catechism." Every Professor on the day of his inauguration, and at the expiration of every successive five years is required to make and subscribe a Declaration of "his faith in divine revelation, and in the fundamental and distinguishing doctrines of the gospel of Christ, not as contained in the New Testament, but as summarily expressed in the Westminster Assembly's shorter Catechism." If it is proved at any regular meeting, to the satisfaction of a majority of the Trustees, that any Professor has embraced or taught any of the heresies or errors of the Jews, Mahometans, Arians, Pelagians, Antinomians, Arminians, Socinians, Unitarians, and Universalists, he shall be forthwith removed from office. In addition to the above, he may be removed "for the gross neglect of duty, scandalous immorality, mental incapacity, or any other just and sufficient cause."

The Board of Visiters consists of two Clergymen and one Layman, who meet once a year, and among other duties, hear the appeal of any Professor from the decision of the Trustees; and determine, interpret, and explain the Statutes in all cases brought before them in their judicial capacity. If at any time they act contrary to, or exceed the limits of their jurisdiction, or constitutional power, the party aggrieved may have recourse to the Supreme Court of this Commonwealth, which has a controlling power over the decisions of the Visitors.

The Board of Visiters have been censured for giving a form of secresy to the trial of Dr. Murdock. The reason for such procedure is understood to be, that in their judicial capacity in this case they have no precedent, and are often obliged to hold consultations, which would be done with great inconvenience in a public assembly. Should the Visiters approve the decision of the Trustees, Dr. Murdock will undoubtedly appeal to the Supreme Court, where the charges against him, and the evidence to sustain and refute them will be made public.—In this question, we conceive, is involved the claims of the Seminary to the support of the community, and consequently its growth and permanent prosperity.—*Lowell Journal.*

Ohio Yearly Meeting. In our last we gave a concise account of the disturbances at the Yearly Meeting at Mount Pleasant; and at the time we conceived it to be a fair statement, and the person who related the transactions to us, we are well convinced, had no intention of doing injustice to either of the parties. Some additional particulars have since come to our knowledge, which in justice to the *Hicksites* or *Friends*, we feel it our duty to state. The *Orthodox* party held possession of the house during the night, previous to the meeting. It is said, that the "tumultuous entrance" of *Friends* was principaliy occasioned by their being shoved in by a promiscous crowd without. A new clerk was appointed, because the old one had refused to receive the certificates of some *Friends*. The injury the latter sustained was not "serious," and was occasioned by his own party.—The *Friends* offered to let the *Orthodox* party have the house one half of each day.—A number of *Friends* were arrested at the instigation of their opponents, on a charge of being guilty of a riot, and taken to Steubenville. The judge dismissed them without requiring bail, merely taking their word that they would appear on the 15th of next month, to answer the charge.

Wheeling Gazette, of Sept. 20.

The Friends.—A quarterly meeting of the Society of Friends was held at their meeting-house in Duanesburg, the week before last. Although in several places in the United States the Society has recently been considerably split up and distracted, by a contrariety of opinions on doctrinal points, we were not aware that the spirit of disunion had extended itself into this section of the country. Such however, we regret to say, is the case. The meeting at Duanesburg, was unusually large; and it had not been long assembled, when it was ascertained that such was the difference of opinion among its members that it would be totally impracticable to transact their ordinary society business under the same roof. Accordingly that portion denominated the *Orthodox*, withdrew to a convenient place in the neighborhood, and left the party called *Hicksites* in possession of the meeting-house; while a few, who did not approve of the proceedings of either party, returned to their houses.—*Schoharie N. Y. Rep.*

LITERARY.

MONUMENT TO HARVARD.

In the Register of August 30th we gave a brief account of measures which had been some time previously put in operation, for the erection of a monument to the memory of JOHN HARVARD, the generous benefactor of Harvard College, and, in grateful regard to whose pious liberality, the Institution early received the name of Harvard.

On the 26th ult., the anniversary of the decease of Harvard, the monument was erected on the burying-hill in Charlestown, as nearly as could be ascertained, over the spot where his ashes repose.

The monument consists of a solid block of granite fifteen feet high, in the form of an obelisk, measuring four feet in diameter at the base and two feet at the top, and weighing between *twelve* and *thirteen* tons. The ceremony of placing the stone was preceeded by prayers, by the Rev. Mr. Walker, of Charlestown, and followed by an appropriate and interesting address by the Hon. Edward Everett. Previously to the delivery of the address, the following letter was read,—addressed by the President of the United States to Dr. George Parkman, of this city, a member of the Committee of Arrangements.

Washington, 21st Sept. 1828.

Dear Sir,—

Among the many privations incident to my sudden but necessary departure from home, to return to my family here, was that of the pleasure which I had indulged the hope of enjoying by personal participation in that act of filial reverence to the memory of our common benefactor, 'one Mr. Harvard,' in which you are so worthily engaged.

In compliance with your request, I had I believe rashly promised to address a few remarks to the spectators who may be assembled to witness the erection of this tardy monument,—a monument creditable to the feelings of those by whom it is now raised, but which can add little to the renown of him whom it is intended to honor.

The name of Harvard is not one of those, towards which his own age, or their posterity can be chargeable with ingratitude. From the very interesting printed paper enclosed in your letter, it appears that from the first institution of the college it received his *name*, an honor far beyond the reach of brass, marble, or granite. A single act of posthumous benevolence has enrolled him among the benefactors of mankind: and of the thousands, who in the lapse of two centuries have drank from the fountain of living waters opened in the rock of the desert at the touch of his staff, what soul so insensible has there been among them, as not to cherish the memory of him, to whose bounty they have been indebted for so much of their intellectual cultivation, and of their moral refinement? His name, identified from the first, with the university which he founded, shares in all the honors of all her sons; and his bequest, the amount of which must be measured by the spirit with which it was bestowed, has erected to his honor a monument, in the heart of every pupil admitted within her walls, which renewed from year to year, and multiplied from age to age, will endure long after granite, brass, and marble shall have crumbled into dust.

I do not think it surprising that the cotemporary memorials of the person and character of Mr. Harvard are so scanty. Your 'New-England's First Fruits' mention him with honor as a godly gentleman, and a lover of learning; but these were qualities very common among the first settlers of New-England. All the principal founders both of the Plymouth and Massachusetts colonies were persons of family, education, and high intellectual refinement. Neither trading, speculation, nor romantic adventure, had any share in the motives of emigration. There might be, and doubtless was, some mixture of worldly ambition interwoven with the purposes of individuals among them, but in the annals of the world New-England stands alone, as emphatically the colony of conscience. Mr. Harvard was not one of the original settlers. He came eight or ten years after them, when provision had been amply made for the first wants of nature and of society. Food, raiment, shelter, the worship of God, and civil government, had all been successively acquired and instituted. These are the first necessities of civilized man, and these having been supplied, the next natural course was *education*. Harvard came with a considerable estate, precisely at the time when this want was pressing most heavily upon them. Other colonies have fallen into the practice of sending their children to be educated in the schools and colleges of the mother country. But it was precisely *against* the doctrines of those schools and colleges, that the New-England colonies had been settled. They were therefore debarred of that resource, and constrained to rely for the education of their children upon themselves.

Harvard was himself a clergyman. Possessed of a fortune competent to a comfortable subsistence in his native country, his emigration could have been dictated only by principles of moral and religious duty. But these motives were common to the great mass of the first settlers, whose sincerity had been tested by greater sacrifices and sufferings, than appear to have been acquired or endured by him. He probably was not involved in those vehement religious controversies upon questions unintelligble to us and to them, but upon which they wasted their understanding and their affections. He was not distinguished among the divines of the age as a disputant. He took a less beaten path to the veneration of after times, and a shorter road to heaven.

I shall assuredly be with you at the performance of your truly filial duties, in spirit and inclination. For your kind good wishes accept the hearty return and thanks of your friend and brother pupil of Harvard,

J. Q. ADAMS.

To Dr. George Parkman, Boston.

Atheneum. The Atheneum or Spirit of the English Magazines, published by John Cotton Esq. of this city, has been recently much improved in its appearance, and we presume also in its general merits. A new series of the work is commenced, every other number of which is to contain a colored plate representing the latest London fashions. A list of the Contents of the present number will be found in our advertising columns.

Channing's Napoleon. We copy from the Massachusetts' Journal the following extract of a letter from a distinguished literary person in Ireland,

"I hope I told you in my last how much I admire Channing's Essay on Scott's Life of Napoleon. It has been very much read in England and Ireland, and has produced a great sensation."

In a previous letter the same distinguished person remarks:

"Channing's admirable observations upon Scott's Memoirs of Napoleon have made the greatest sensation in these countries, much to the honor of public taste, judgment and moral feeling."

Mechanics' Institute. The Lectures before the Boston Mechanics' Institution, for the ensuing season, will commence on Wednesday evening, the 12th November. The introductory lecture will be delivered by the Hon. Daniel Webster.

SUMMARY.

Boston Municipal Court. At the October term of this Court the following sentences of conviction, among many others, were passed.

"Abraham Calbaths, Thomas Rand and Erastus Leonard, indicted for selling liquor in the street near the Malls, on the regimental trainings last week, were severally fined $6,66 and costs, it being the lowest fine in the power of the Court. The costs made the amount over $15,00.

"Lorenzo T. Hall, for writing a defamatory libel, and causing it to be published in the Boston Castigator, 5 days solitary imprisonment, and confinment to hard labor in the House of Correction 2 months. He has been repeatedly convicted of the like offence. John G. Scobie, the printer of this scurrilous paper included in the indictment, has absconded and forfeited his recognizance.

"Jonathan D. Bascom, Nathan Lang and Robert White, convicted of advertising Lottery Tickets for sale, contrary to the act of 1825, Ch. 184, were severally fined $30 and costs, which amounted to $19,45 in each case."

Bunker Hill Monument. The work upon this structure is now suspended. The apparatus for hoisting has been taken down, the workshops closed, and the monument covered with a roof, so it is probable nothing further will be done upon it until next Spring, at least.—*Am. Traveller*

Thursday, the thirteenth day of November, is designated by the Governor of New-Hampshire, for Thanksgiving in that State.

Silk Worms—We are informed that in the Nurseries of the Messrs. Kenrick at Newton, besides an extensive collection of the various kinds of fruit and ornamental trees and vines, there are thousands of White Mulberry trees, the proper food for Silk Worms, in fine order for transplanting. It would be well for our farmers to make a few experiments in the rearing of Silk Worms:—the little care and attention which they require would furnish a pleasing occupation for their wives and daughters, and would be attended with some profit. The White Mulberry is found to thrive in Ohio, and specimens of silk of excellent quality, by Mrs. Daniel Parker, of Clermont county, have been exhibited in Cincinnati.

Great Despatch. By the Citizen's Coach from Providence, yesterday, we received the New-York morning papers of Monday, at an early hour, the steamer Benjamin-Franklin, Capt. Bunker, having made her passage from New-York in 15 hours and 40 minutes, including 36 minutes delay at Newport. The B. Franklin left New-York at 20 mintes past 3, P. M. on Monday, and roached Hurl Gate, 7 miles, in twenty-five minutes from the time of her starting. The passengers in the mule coach, driven by Rounds, crossed the line on the neck at 12 minutes before 11 o'clock, having been less than four hours on the road from Providence, making the whole time occupied in travelling from city to city *nineteen hours and twenty-eight minutes:* the shortest passage on record by one hour and 12 minutes. The run from Newport to Providence was made in two hours and five minutes.

The North Eastern Boundary. There has been a general impression, that the question respecting the boundary line between Maine and New-Brunswick, which the government of this country and Great Britain have agreed to submit to the arbitration of some friendly sovereign, would be referred to the decision of the Emperor of Russia. No authentic annunciation however, we believe, has been made, of any agreement between the two governments respecting the sovereign who should be requested to perform this service; though the form in which the question shall be submitted has been settled, by a convention ratified by both governments.—The New-Brunswick Courier announces, from a source which it considers authentic, that THE KING OF THE NETHERLANDS has been agreed on, as the arbitrator.

Central America. Information from Nicaragua to the last of July has been received at New York. It appears that the government party had just gained a victory over the Grenadines, who however had possession of the city of Nicaragua. It is stated that the government party have abundance of arms, amunition, and money, for the payment of their troops; and that they preserve good discipline, and respect the rights of persons and property, as they march through the country. They are commanded by Cerda, Governor of Nicaragua, who is one of the most distinguished men in the country. The Grenadines are commanded by an ignorant negro, and are described as a lawless set of vagabonds, without resources, who will probably be soon obliged to submit. *Adv.*

Bolivar appears to have made extensive preperations to resist an expected invasion of Colombia from Cuba.

WANTED.

THE editor of the Christian Register is much indebted to several friends who, have forwarded to him copies of No. 30 of Vol. VII, of the Register. As a few more copies of this number are wanted, he takes the liberty to suggest again to those who do not keep files of the paper, that they will confer a favor by forwarding that number directed "Christian Register."

MARRIAGES.

In this city, Mr. Edward B. Stodder to Miss Sarah R. Neal; Mr. Charles Coolidge to Miss Elizabeth Greele; Mr. Lewis Coffer to Miss Lucy P. Cook, daughter of Jotham Cook; Mr. John Davis, of Cambridgeport, to Miss Elizabeth S. Brown, of this city; Mr. Sidney Bartlett to Miss Caroline Louisa, daughter of John Pratt, Esq.; Mr. James Whiting, merchant, of Ellsworth, (Me.) to Miss Mary Ann Bumstead, 3d daughter of John S. Lillie, Esq.; by Rev. Mr. Pierpont, James G. Carney to Miss Clarissa Willett; on Wednesday evening last, by the Rev. Mr. Palfrey, Mr. Franklin Haven to Miss Sarah Ann Curtis.

In Carlestown, on Thursday evening the 9th inst. by the Rev. Mr. Walker, Dr. Anson Hooker, of East-Cambridge, to Miss Elizabeth Parker, daughter of Mr. Samuel Parker, of Charlestown.

In Quincy, Mr. Thomas Nottage to Miss Hannah Maria Bass.

In Lynn, on Tuesday last, by the Rev Mr. Coleman, Mr. Washington Haven of Portsmouth to Miss Lucy Brimblecom, daughter of Col. Samuel B. of the former place.

In Canton, by Rev. Mr. Huntoon, Capt. Elisha Crane to Miss Eliza Capen.

In Taunton, Samuel Harris, Esq. of Smithfield, R. I. to Miss Adeline Sproat, daughter of the late James S. Esq. of Taunton.

In New-Bedford, Mr. John Farrar, professor of mathematics and natural philosophy in Harvard University, to Miss Eliza Rotch, daughter of Benjamin Rotch, Esq. of London.

In Lancaster, Mr. William R. Willard to Miss Abigail R. Wilder.

In Portland, John Neal, Esq. senior, editor of the Yankee, to Miss Eleanor, daughter of Mr. Joel Hall.

DEATHS.

In this city, Mr. Thomas Dawes, aged 35; Wm. Henry, son of Mr. Wm. Howe, aged 20; George, son of Wm. B. Peabody, aged 10 months; Charles Lowell, child of Mr. Jas. B. Richardson, aged 9 months; Mr. William Langley, aged 46; Mrs. Elizabeth Watts, aged 88.

In Milton, Mrs. Sarah Amory, wife of Mr. Francis Amory, aged 52.

SECOND EDITION

OF Rev. Dr. LOWELL'S *Discourse*, (on the Trinitarian Controversy) delivered at the Ordination of Mr. Daniel M. Stearns, as pastor of the Church and Society in Dennis.—Just published by N. S. SIMPKINS, & Co. 79 Court-st. corner of Brattle-st. Boston.

☞ Price 12 1-2 cents. Oct. 18.

MILLARD'S TRUE MESSIAH.

JUST received, and for sale at this Office, a fresh supply of the popular tract by Elder Millard, entitled "The True Messiah Exalted." *Seventy five cents a dozen.* Oct. 18.

SUPERIOR PRINTING INK.

MOSES WHITING has constantly for sale at the Counting Room of the Boston Ink Manufactory, No 36, Washington street Boston, BOOK and NEWS INK manufactured by G. Clark,—warranted and on liberal terms.

I have been using Ink for nine months past on the power presses from the above factory and believe it superior to any in the United States.

Boston July 24th, 1828. JAMES HERROD.

Boston, August 23, 1828.

For some time past we have used in both our job and Newspaper offices printing ink from the above factory, and with cheerfulness and in the utmost confidence remormend it for general use.

TRUE & GREENE.

This paper is worked on Ink from the above factory. Sept. 6. eop2m

ATHENEUM NEW SERIES.

JUST published by John Cotton, 184 Washington-st. "The first number of the Third Series of the Atheneum, or Spirit of the English Magazines."

CONTENTS.

An Octogenarian's Reminiscences of London; A Midsummer-Day's Dream; The Music of the Spheres; Elegiac Stanzas; Friar Bacon's Key; Stanzas; To "Beauty;" Moral of a Rose-Leaf; Characters of Contempoary Foreign Authors and Statesman, No. I.—Le Vicomte de Chateaubriand; Peer of France, and Member of the France Academy; Mrs. G. G. Richardson's Poems; Essays on Physiology, on the Laws of Organic Life; Essay I.—Division of Natural Bodies, and General Laws of Organic Life; Picture Dabbling; Latest London Fashions.

SCIENTIFIC MISCELLANY.

Progress of Discovery; Gurney's Steam Coach; Salt as a Manure; Mushrooms, poisonous and innocent; An Astronomer's Dream; Blight in Fruit Trees; Utility of Storms; Discoveries in the Atlantic Regions; The Comet of 1832.

VARIETIES.

Canine Smugglers; Le Kain; Bad Management; Dr. Channing's Remarks on Napoleon; Sir W. Jones and Mr. Day; Marshal Saxe; Wilson; Palm Wine; Education in France; Tales of a Grandfather; Shooting Stars; Mademoiselle Burgoin; Princes; Duelling; Singular Superstitions of the Swiss; Indian History; Eloquence. Oct. 18.

FRESH STATIONARY.

A PRIME assortment of STATIONARY, for the Fall trade, just received. Among which may be found the following articles in great variety.

—VIZ.—

English, American and Russia Quills—Letter, Note and Notarial Wafers—Red, Black and Green Sealing Wax—Silver Pens—Water Colors—Pink Saucers—Toy Paints in Boxes from 50 cents to 4,50, dozen—India Ink—India Rubber—Ink—Ink Powder—Blacking—Blacking Powder—Leather Preservative—Black Sand—Black and Red Pencils—Crayons—Camels Hair Pencils—Gold Tips—Gold, Silver and Brass Leaf—Bronze, &c. &c. Rodgers's, Penknives and Razors—Straps—real old Windsor Soap—Tooth, Cloth, and Shaving Brushes—Court Plaster—Indelible Ink—Manifold's Writing Apparatus—Portable Desks—Ink Stands—Pocket and Fine Combs—Visiting Cards, &c.

SCHOOL BOOKS,

of all kinds in use—Miscellaneous Books obtained, when not on hand, at custom rates.

ACCOUNT BOOKS,

of every description on hand—also made to order in the best style and of first materials, at short notice.

Paper, Writing and Letter—Colored and Wrapping Papers of all kinds, qualities and sizes.

☞ The above is offered wholesale and retail, on the most accommodating terms, and at reduced prices for cash, at 96 and 98, State-street, sign of the Large Leger, by J. MARSH. Oct. 4.

NEW INTELLIGENCE OFFICE.

THOMPSON BAXTER informs his friends and the public that in addition to his Commission Business, he has opened an Intelligence Office, at No. 190, Washington-street, directly opposite the Marlboro' Hotel, and intends that it shall be so kept as to merit patronage. All Domestics, and Regular Nurses who are in want of employment and can obtain recommendation from their last places, will please call at the above Office and have their names registered. Also those who have Houses and Stores to Let and wish to have them recorded will please call as above.

Oct. 4. 3tis.

UNITARIAN ADVOCATE.

THIS day published, by BOWLES & DEARBORN, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 2. No. 4. for Oct. 1828.

CONTENTS.

Miscellany. The Apostle Peter a Unitarian; Private Devotion; On Misapprehensions of the Language of Scripture; Jewsbury's Letters; Philip and the Ethiopian—An Extract; Harvest Hymn; Analogical Illustration; On Meekness; The Alpine Flowers; Obituary;

Intelligence. Church Liturgy.

Oct. 4. 3t.

ELEMENTARY SCHOOL.

IT is proposed to open in this city, as early in the month of October as practicable, a School for the instruction of boys, between three and seven years of age; the plan of tuition, to be suited to the ages and capacities of the pupils, and to embrace the leading features of the Infant and Primary Systems. A fuller exposition may be found in the American Journal of Education, Articles, Outline of Instruction,—Nos. 25 and 26; Elementary Instruction, 30 and 31; Infant Education, 31 and 32; and by application to A. B. ALCOTT, No. 12, Franklin-street.

References to William Russell, Editor of the Journal of Education,—George B. Emerson,—Dr. John G. Coffin, and Samuel Greele. Boston, Sept. 20.

THIRD ANNUAL REPORT. A. U. A.

JUST published at the Depository, No. 50 Washington-street, the "Third Annual Report to the American Unitarian Association, presented May 27, 8128," with an appendix. pp. 72. Sept. 20.

NEW BOOK.

MUNROE & FRANCIS, No. 128 Washington-street have just published, a neat pocket volume entitled—

PRIVATE HOURS; by the author of "Evening Hours."

This is a little manual of devotion for every day in the week, and eminently suited for the closet and chamber. 3t Sept. 20.

TRACT NO. 21—FIRST SERIES.

THIS day published at the Depository, No. 50 Washington-street. Tract No. 21—1st series of the American Unitarian Association, being "A Dialogue on some of the Causes of Infidelity." Oct. 18.

MR. BARTLETT'S SERMON.

JUST published by BOWLES & DEARBORN, 50 Washington-street, "A Sermon delivered at the Ordination of the Rev. JOHN M. MERRICK, as Pastor of the Congregational Church and Society, in Hardwick, Mass. August 27, 1828, by Rev. JOHN BARTLETT, Pastor of the Second Congregational Church in Marblehead." Published by request. Sept. 20.

CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual;* designed for families and Sunday Schools. Vol. I. No. 6.

CONTENTS.

Lessons on the Mind—Attention; Jewish Festivals; On Spoken and Written Language; The Locust; Communion Day; The Rainy Afternoon; Secret Worship; Morning Hymn; Evening Hymn. 3t Sept. 27.

LAD WANTED.

WANTED as an Apprentice to the Stationary business, a Lad about 14 or 15 years of age one from the Country would be prefered; none need apply unless with good recommendations—enquire at No. 96 & 98 State-st. Sept. 27.

NOTICE.

THE Second Volume of Kenrick's Exposition of the Four Gospels is ready for delivsry at the Book-store of MUNROE & FRANCIS. Sept. 27.

POETRY.

For the Christian Register.

AFFLICTION.

Day followeth the night:—the darkest cloud
That veils from earth the clear blue sky of Heav'n,
Shall all be folded; and the light shall shine,
And touch that cloud with glory;—not a shade
Of Sorrow's storm can reach us, but, at last,
Shall bear the sign of mercy:—like the bow
Of heav'nly promise, the old pledge of love,
That hath its birth around the stormy throne
Of the dread thunder.

For a while,
Sorrow may be our portion; but its tears,
Like the still rain of Summer, making green
What the bright Sun has wither'd, may sink deep,
And touch affections that will spring, and bloom,
And bear an endless pleasure.

It is he
Who sends his storms to purify, and spread
O'er earth a richer beauty, that can draw
From the heart's woe a brighter recompense.
He has bound fast the distant consequence
With the near cause; which tho' scarce heeded now,
May be the agent of an endless work.

The law that binds the Universe is love;
And Heav'n, and earth, are full of gentle things,
To guide us to perfection, and the same
Kind hand is ever leading us along,
Whether it win us by the thrill of joy,
Or drive us onward by the scourge of pain.

We are led out upon a flowery path,
All light, and joy; but if we linger there,
'Till Pleasure bind the thoughts that should be free,
And high, and pure, and beautiful as Heav'n,
With her debasing bondage; then a shade
Comes o'er our pilgrimage, and we lose sight
Of all that beauty that we lov'd so much,
And seek for that which fadeth not away. H.

THE BLIND RECEIVING SIGHT.

"And I went and washed, and I received sight."
JOHN ix. 11.

When the great master spoke,
He touched his withered eyes,
And at one gleam upon him broke
The glad earth and the skies.

And he saw the city's walls,
And king's and prophet's tomb,
And mighty arch and vaulted halls,
And the temple's lofty dome.

He look'd on the river's flood,
And the flash of mountain rills,
And the gentle wave of the palms that stood
Upon Judea's hills.

He saw on heights and plains,
Creatures of every race,
But a mighty thrill ran through his veins
When he met the human face.

And his virgin sight beheld
The ruddy glow of even,
And the thousand shining orbs that filled
The azure depths of heaven.

And dear woman's voice before
Had cheered his gloomy night,
But to see the angel form she wore
Made deeper the delight.

And his heart at daylight's close—
For the bright world where he trod,
And when the yellow morning rose,
Gave speechless thanks to God.

N. Y. Eve. Post.

MISCELLANEOUS.

SCHOOL FOR THE BLIND IN LIVERPOOL.

About twenty six years have now elapsed since an attempt was made to afford relief to those persons who were labouring under the complicated misfortunes of poverty and blindness, for forming an institution where they might be cheered by conversation, and where by being engaged in different occupations, their minds might be relieved from the fatigue of inactivity, at the same time that their labor might in some degree contribute to their support.

The experiment for a few years proved that the object was not unattainable, and even the first efforts that were made were so far successful, as to meet with the decided approbation of the public.

Increased experience has, however, enabled the managers of the institution to improve the nature of the establishment under their care; and as they extended their views, they have continued during each successive year to render it less of an Asylum and more approaching to a School, where the blind should be instructed in some useful art or trade, by which they might be enabled to procure for themselves a comfortable livelihood.

At the opening of the present School in the spring of 1800, the number of pupils was increased to seventy; in 1809, to one hundred, and the number at present in the school is ninety-eight; they are all of them usefully employed, and they exhibit a picture of cheerfulness and comfort, which can perhaps scarcely be paralleled by an equal number of individuals of any description whatever, collected under the same roof. Few persons have, for the first time, been eye witnesses of the scene which it presents, without shedding tears of sympathy and delight; nor has their interest in the establishment been diminished by a more intimate acquaintance with it. To behold a number of fellow creatures whose previous situation was so truly deplorable, become at the same time happy and useful, produces a sensation of heartfelt satisfaction which words are unable to express.

A circumstance which, at the same time that is highly gratifying to the feelings of the committee, proves decidedly the favorable opinion which the public at large entertain of the benefits derived from the Institution, is, that five similar schools have been established on the plan of the one at Liverpool, viz. in the cities of London, Dublin, Edinburgh, Bristol, and Norwich. The committee have embraced every opportunity of conveying information to the managers of those institutions; and they take this method of expressing their readiness to co-operate with them in any way by which the welfare of those charities may be promoted.

The principal occupations of the pupils at present are, spinning, hamper and basket making, the plaiting of sash lines, the weaving of worsted rugs for hearths, carriages and doors, of linen and of floor cloth and sacking, the making of socks and list shoes, the manufacturing of twine, pack-thread, log lines, clothes lines and fish lines, of stair carpeting and foot bears, points and baskets from old ropes, and the learning of music. In this last department the attention of the teacher is particularly directed to qualifying the pupils for the office of organist; forty-one of them have been rendered fully competent to such appointment. The pupils are also instructed in a new method, upon the principle of the Madras system, established by Dr. Bell, of teaching music to others, and in tuning and stringing musical instruments, a circumstance which, in country places particularly, may be an important advantage to the neighborhood where they are introduced. By these means they are enabled to procure for themselves a comfortable livelihood, and have met with a very considerable encouragement. Besides the means which are adopted to instruct the pupils in these several employments, a strict attention is paid to their moral and religious conduct. The health of the pupils is also made an object of especial care, and medical practitioners are appointed to superintend and regulate all circumstances relating to it. The medical committee particularly direct their attention to the state of the eyes, and consider it their province to ascertain whether any means can be employed for the recovery of sight. It may be necessary to remark, that no operation of this kind is ever performed without the express consent of the parties and their friends.

PERILS OF THE WHALE FISHERY.

Among the great mass of dwellers upon *terra firma* who are beholden for no small portion of the enjoyments of life to the oleaginous product of "th' immense leviathan"—who derive, perhaps unwittingly, from this vulgar source, much of the cheerfulness of their social parties, the brilliancy of their fashionable routs and the splendor of their most magnificent entertainments—who contrive, by burning the "midnight oil," to enlighten themselves, if not to illuminate and dazzle the world—how very small is the number who reflect on the hazards encountered by those hardy and adventurous fishers "that go down to the sea in ships," toiling and moiling for the material which is so lightly regarded. These industrious and enterprising mariners witness much of the romance of real life—they experience more "hair breadth 'scapes," probably, in proportion to their numbers, than are incident to any other class of men; and while there is more of the marvellous, there is more of the veracious, in the narratives of their conflicts with the tangible elements around them—their perilous strugglings with all that is formidable and wild and terrible in the unsubdued phenomena of nature.

And yet, how trifling is the interest usually existing in behalf of this fearless race.—Whole libraries are lumbered with measureless quantities of works, showing forth the virtues of human courage, and especially extolling the bold undertakings and daring achievments of men engaged in the honorable vocation of killing each other by wholesale, *secundem artem*, and for the sake of glory. Yea, our magazines of literature are overloaded with this species of bibliothecal stock—with volume upon volume of the annals of war, of details of storms and sieges and desperate strivings, of wounds by shot and sabre, of deadly grapplings between man and man, betokening animal prowess.—But who thinks of lauding or celebrating the mariner's bravery; who thinks of thus emblazoning his fame—of tracing his eccentric pathway athwart the mighty deep, through all his solicitudes and trials, and hardships, from the moment his destiny is committed to a mere plank floating on the treacherous wave, to the felicitous hour of his return, or perchance to the miserable termination of his career amidst some appalling tempest, sweeping himself and his comrades to destruction?

Personal courage is a very indefinite sort of quality. Authors have long been accustomed to ascribe the most exalted praise to men who have distinguished themselves in hostile contention with their fellows. But there is a species of courage vastly more creditable to the human character than that which is displayed in military action. When men fight with each other, they are invariably stimulated by a principle of selfishness—they contend either for the plaudits of the world, or for the satisfaction of a revengeful spirit. The seaman who buffets the dangers of the deep, is actuated by neither of these motives—there is a sort of philosophy mingled with the courage with which he encounters these dangers, that belongs not to the heroes of drums and gunpowder. He meets with perils, and undergoes sufferings, from which the land-warrior would shrink with dismay. It may be pronounced in the opinion of the world, exceedingly courageous to expose one's self to a shower of iron hail from some formidable battery, to rush forward against the bristling bayonets of along line of foes, or to mount some dangerous breach in defiance of the tremendous sheets of fire poured forth an hundred brazen mouths. But what are these artificial operations, in comparison with the spontaneous terrors of nature, such as encompass the storm-tost sailor? The showers that beat upon *him* are accompanied with blazing thunderbolts driven down from the very battlements of heaven—the enemies by which he is assailed, are adverse blasts, and angry billows, and bodies of haggard rocks lying in ambush for their prey.—What can sustain him in situations thus critical and trying, wherein there is no chance for parley, no hope of escape, no surrendering at discretion, but a species of rational courage, of resignation, of genuine valour; sentiments of which the warrior against mere mortal odds possesses little or no consciousness.—*Bulletin.*

PREPARE FOR WINTER.

Yesterday morning a slight frost, the first we have had this season, gave us a gentle hint that winter, with his chilling storms, is rapidly approaching, and naturally suggests to our minds the query "Are we prepared to meet it?" Are our crops gathered; our potatoes dug, apples picked, tools housed, broken windows mended, and the boards on our barns, which have been loosened during the summer, fastened? If not now is the time to attend to it, while it can be done without wading in the snow or being drenched in the cold eastern storms which may soon be expected. Another subject which demands more attention on the approach of winter than it generally receives, is the situation of our school houses.—They should be so repaired as to render them warm and comfortable. It is a fact, known to every one who has attended at all to the subject, that many of our town school-houses are hardly warm enough for barns. When scholars have to walk a considerable distance in cold weather, many of them thinly clad, if the room is not warm enough, they must either sit shivering over their books without being able to study, or keep up a tremendous clatter by going to and from the fire. But the repair of school-houses is not the only thing which should be attended to at this season if we wish our children to profit by the money we pay for their instruction.—A sufficient quantity of dry fuel should be procured and cut to a proper length before the school commences; this will obviate the necessity of sending a troop of boys to make depredations on the fences in the neighborhood as is sometimes done.—Besides, every door to a school-house should be furnished with a good and substantial pulley or spring, for there is no such thing as keeping the doors shut without them, and the teacher ought not to have added to the long catalogue of his miseries, that of wearing out his lungs, by continually bawling "shut the door!" For want of a proper attention to these things in season, many districts lose half the benefit they might derive from their winter's school. But the loss of money and instruction is not all. Children at school, in a cold room with wet feet, frequently contract diseases which hurry them to a premature grave! Here then is a chance for those who have formerly thought little on this subject, to derive more benefit from their money and to preserve the health of their children; and we hope it may receive that prompt attention which its importance demands, in which case parents will find their children growing in knowledge, and rewarding their exertions by a more rapid progress in the acquisition of learning; while those who neglect it will with grief behold their children growing up in ignorance, or perhaps see the tall grass of the next summer waving over their untimely graves.

Amer. Advocate.

Utility of a knowledge of Arithmetic and Book-Keeping to a Woman—from Franklin's Works.

In 1783, I sent one of my journeymen to Charleston, S. C. where a printer was wanting. I furnished him with a press, and letters, on the agreement of partnership, by which I was to receive one third of the profits of the business, paying one third of the expenses. He was a man of learning, but ignorant, in matters of accounts, and though he sometimes made me remittances, I could get no account from him, nor any satisfactory state of our partnership, while he lived.

On his decease the business was continued by his widow, who being born and bred in Holland, where, as I have been informed, the knowledge of accounts makes a part of female education, she not only sent me as clear a statement as she could find of the transactions past, but continued to account with the greatest regularity and exactness every quarter afterwards, and managed the busines wich such success, that she not only respectably brought up a family of children, but at the expiration of the term, was able to purchase of me the printing-office, and establish her son in it. I mention this affair chiefly for the sake of recommending that branch of education for your young women, as likely to be of more use to them and their children in case of widowhood, than either music or dancing, by preserving them from losses by impositions of crafty men, and enabling them, perhaps, to continue a profitable mercantile house, with established correspondence, till a son is grown up to undertake and go on with it, to the lasting advantage and enriching of the family.

Family Visits. In Mr. Flint's History and Geography of the Western Country, we meet with the following. After stating that ten miles a day was considered as good progress up the Mississippi, a little while ago, he says—"We have travelled ten days together, between New-Orleans and Louisville, more than, a hundred miles in a day against the stream. The difficulty of ascending used to be the only one that was dreaded in the anticipation of a voyage of this kind.—The difficulty has now disappeared, and the only one that remains is to furnish money for the trip. Even the expenses, considering the luxury of the fare, and accommodation, is more moderate than could be expected. A family in Pittsburgh wishes to make a social visit to a kindred family on Red river. *The trip, as matters now stand, is but* TWO THOUSAND MILES. Servants, baggage, or 'plunder,' as the phrase is, the family and a dog, cat and parrot, all go together. In twelve days they reach the point proposed. Even the return is but a short voyage. Surely we must resist strong temptations, if we do not become a social people. You are invited to a breakfast at seventy miles distance. You go on board the passing steam boat, and are transported, during the night, so as to go out in the morning and reach your appointment. The day will probably come, when the inhabitants of the warm and sickly regions of the lower points of the Mississippi will take their periodical migrations to the north, with the geese and swans, and with them return to the south in the autumn."

"BUT TWO THOUSAND MILES;" Two thousand miles of uninterrupted river navigation!

On the Hudson, a family may breakfast in the city of New-York at 7 o'clock, proceed 60 miles to Newburgh, and, taking dinner at the house of a friend, return home to supper! A person may breakfast in Baltimore and take an early cup of tea in Philadlphia; and, if the line of steam boats and stages was continued, be in New-York next morning, long before breakfast was ready! And by and by, when our rail road is finished, may not a person breakfast with his own family on the Ohio river, and, after crossing the Alleghanies, take his coffee next morning in Baltimore? Why may not steam wagons travel as rapidly, and afford the same accommodations, as steam boats? Oliver Evans has calculated that they would reach the speed of fifteen miles per hour. This is moderate *now*, compared with what was thought of his declaration *forty years ago*, that "the *man* was then living who would see the Ohio and Mississippi covered with steam-boats." *Niles' Reg.*

There are in England about 50,000 public carriages for travelling; in France 15,000; Spain *five!!!*—The *public* roads in England are in extent about 100,000 miles. In France (with twice the territory) 20,000; Spain 7,500, half of which are not traversable. England has 18,000 steam engines; France 1500, Spain *four!*—The annual productiveness of an English labourer is rated at 500 francs; a French do. 225, of a Spaniard at 80. The population of the three kingdoms is—France 32,000,000; England (and Ireland) 22,000,000; Spain 10,000,000.

CLOTHING STORE.

JOHN M. CAMPBELL, No. 69 Ann-street, keeps constantly for sale, a large assortment of Ready Made Clothing, of various descriptions, comprising, amongst other articles, Dress Coats, Top Coats, Box Coats, Plaid Cloaks, Camlet Wrappers and Great Coats; made in any style to suit purchasers, at reasonable prices.

☞ Custom work done at the shortest notice.
Oct. 11.

DABNEY'S ANNOTATIONS,—No. 2.

JUST published by BOWLES & DEARBORN, 50 Washington-street, *Annotations on the New-Testament*, No. 2; compiled from the most approved critical authorities and designed for popular use. By J. P. Dabney. This number contains 55 pages, and is sold at a retail price of 20 cents. Oct. 11.

CHAPLAIN AND INSTRUCTOR.

THE Directors of the House of Industry, South Boston, wish to engage a person to officiate in the Chapel on the Sabbath, to visit and converse with the sick, as circumstances may render expedient, and also to take charge of and instruct the elder children during the day. It is expected he will reside at the institution, and employ most of his time in the interesting duties of his office. Those who wish the situation and are influenced by feelings of usefulness as well as by a desire of pecuniary remuneration may make written application addressed to the Directors, at the office, Faneuil Hall, and should they wish an interview with the Directors, may obtain further information from the Clerk of the Board, at said office.
Oct. 11. 4t.

FOR SALE,

A SHARE in the Boston Athenæum. Also, a share in the Boston Library.—Inquire at this office.
Oct. 4.

DOCTRINE OF THE BIBLE.

JUST published by BOWLES & DEARBORN, 50 Washington-street "The Divine Unity, the Doctrine of the Bible, by an Aged Layman."

"Yea, Lord, I believe that thou art the Christ, the Son of God; who should come into the world." John xi. 27. 3t. Oct. 4.

MEDICAL INSTITUTION OF HARVARD UNIVERSITY.

THE *Medical Lectures* will begin on the *third Wednesday in October*, in the Massachusetts Medical College, Mason-street, Boston.

Anatomy and Surgery,	By DR. WARREN,
Chemistry,	DR. WEBSTER,
Materia Medica,	DR. BIGELOW,
Midwifery and Medical Jurisprudence,	DR. CHANNING,
Theory and Practice of Physic,	DR. JACKSON.

The Lectures continue thirteen weeks. The Class attend the Medical and Surgical Practice of the Massachusetts General Hospital, and Dr. Jackson's Clenical Lecture on the Cases, without fees. Separate Lectures on the Principles of Surgery are given by Dr. Warren without fees. Arrangements have been made for the study of Practical Anatomy, which will probably afford as great facilities as can be desired, and at as low a rate as at any school in the United States. The use of the Library of the Massachusetts Medical College may be obtained during the Course, by paying one dollar. The Professor of Chemistry will receive private pupils for practical instruction in the Laboratory. WALTER CHANNING,
Aug. 16. 8t *Dean of the Faculty.*

SCOUGAL'S SERMONS.

"The life of God in the Soul of Man" with nine Sermons by Scougal.

THIS work is now Stereotyping in this city. The copy, a London edition, of 1818 is found destitute of a few leaves in one of the Sermons; any person possessing a complete Copy of this Edition, who will either lend, or sell it for twice its cost, will oblige by sending it to this office, or to Lyman Thurston & Co. Stereotype Foundry. A Large Edition being about to appear, it is desirable to have all the Sermons of this most pious man. Sept. 27.

THIS day published by *Frederick T. Gray*, Boston, and *G. & C. Carvill*, New-York, the
NORTH AMERICAN REVIEW,
No. LXI.

CONTENTS.

Art. I. The Public Law of Denmark
Danmarks og Hertugdommenes Statsret med stadight Hensyn til dens ældere forfatning ved Joh. Fred. Wilhelm Schlegel.
The present Public Law of Denmark, and of the Duchies, in Connexion with its Past State. By J. F. W. Schlegel.
Art. II. Clarendon's History
The History of the Rebellion and Civil Wars in England, to which is added an Historical View of the Affairs of Ireland. By Edward, Earl of Clarendon.
Art. III. German Universities
A Tour in Germany, and some of the Southern Provinces of the Austrian Empire, in the years 1820, 1821, 1822. By John Russell.
Art. IV. On Bees
The Farmer's Manual, including a Treatise on the Management of Bees. By Frederick Butler.
Art. V. Life of Ledyard
The Life of John Ledyard, the American Traveller comprising Selections from his Journals and Correspondence. By Jared Sparks.
Art. VI. The Life and Writings of Moliere
Histoire de la Vie et des Ouvrages de Moliere, par J. Taschereau.
Art. VII. President Holley
A Discourse on the Genius and Character of the Rev. Horace Holley, LL. D. late President of Transylvania University. By Charles Caldwell.
Art. VIII. Travels in America
1. The United States of North America as they are.
2. The Americans as they are; described in a Tour through the Valley of the Mississippi. By the Author of 'Austria as it is.'
Art. IX. Silk
1. Letter from the Secretary of the Treasury, in Relation to the Growth and Manufacture of Silk.
2. A Treatise on the Culture of Silk By the Counsellor of State De Hazzi. Translated from the German.
Art. X. Wallachia and Moldavia
1. Geschichte der Moldau und Wallachey.
History of Moldavia and Wallachia. By John Christian von Engel.
2. Political and Geographical History of Wallachia.
Art. XI. Our Relations with Great Britain
1. United States, (an Article in the London Quarterly Review.)
2. Message from the President of the United States, on the Claims of this Government and that of Great Britain to the Territoty west of the Rocky Mountains.
3. Message of the President of the United States, relative to the Free Navigation of the River St. Lawrence.
4. Letter from the Secretary of State, on the Northern and Northwestern Boundary between the United States and Great Britain.
Art. XII. Worcester's Edition of Johnson and Walker.
Johnson's English Dictionary, as improved by Todd, with Walker's Pronouncing Dictionary, combined.
Art. XIII. Chinese Manners
Yu-Kiao-Li, ou les Deux Cousines; Roman Chinois, traduit, par M. Abel Remusat.
Quarterly List of New Publications. Index.
Oct. 11. 3t

CHRISTIAN EXAMINER.

THIS DAY, published, by BOWLES & DEARBORN, 50, Washington Street, the Christian Examiner, and Theological Review, No 27.

Contents. Miscellany. Sketch of the Life and Character of the Hon Samuel Howe; the Rite of the Lord's Supper, a Symbolical Language.

Poetry. Heaven.

Review. Art. VII. 1. Fourteenth Annual Report of the Massachusetts Society for the Suppression of Intemperance. 2. Discourses on Intemperance, preached in the Church in Brattle Square, Boston, April 5, 1827, the day of Annual Fast, and April 8, the Lord's Day following. By John G. Palfrey, A. M. 3. First Annual Report of the Executive Committee of the American Society for the Promotion of Temperance. Art. VIII. 1. The future Punishments of Infants not a Doctrine of Calvinism. 2. The Future Punishments of Infants never a Doctrine of the Calvinistic Churches. 3. On the Future State of Infants; three Letters addressed to the Editor of the Christian Examiner, and published in the Spirit of the Pilgrims for January February, and March. By the Rev. Lyman Beecher, D. D.

Notices of recent Publications. Which Society shall you join, Liberal or Orthodox; Pierpont's Ordination Sermon; Loveland's Greek Lexicon; Thrush on War; the School; Griffin's Convention Sermon.

Intelligence. Unitarian Mission at Calcutta; American Unitarian Association; Massachusetts Convention of Congregational Ministers; Ordination at Baltimore; Installation in Boston; Ordination at Dennis; do. at Brighton; do at New-York.

View of Public Affairs. Russia, Greece, Great Britain, Portugal, South America, Central America, Mexico, United States.

Obituary. Mrs. Robinson. Sept. 13.

LIBERAL PREACHER—*for October.*

JUST published by *Bowles & Dearborn*, 50, Washington st. the LIBERAL PREACHER, No. 4. Vol. 2. for October. Containing a Sermon an the "*Sufficiency of the Gospel to Meet the Wants of Man*," from John iv. 13, 14. by Rev. Francis Parkman. Oct. 4.

CHRISTIAN REGISTER

ALL communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to DAVID REED, Boston.

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